do more than what they could do (see Weizenbaum, 1976). Another humanist, Fukuyama rather romantically suggests that governments should provide rules for the regulation of biotechnology to ensure that humans not disappear (2002, 29).[6] In this case, there are serious questions at stake about power and control.

3 Becoming "More Human"

A radically different approach considers that developing our rationality makes us even more human. It is a plastic vision of humankind, which implies that it is possible for humanity to adapt to a totally new environment (Packard, 1978). Leroi-Gourhan argued that "species do not get old, they evolve or disappear" (1965, 266, our translation). Thus apart from wondering whether humankind would disappear, he also developed an hypothesis about our socialization abilities. Supposing that they are infinite, a plausible evolution could in his view lead humans to live in a totally artificial environment where they would be a kind of cell between other cells. He assumed we should in this case find a new qualification to add to "homo" instead of "sapiens" (1965, 267). This view is shared by many other people convinced that humans will not disappear but will rather just assume a new form. For instance, according to Scardigli, a new digital man is about to be born as "today's technology builds tomorrow's humankind" (1992, 179, our translation). It will be a different humankind from the one we currently know, but it will still remain humankind. In this view, technology can be outside the human body or integrated in its flesh without changing anything: they are part of the hominization which is still proceeding. It means that human evolution is not exclusively biological but is extended to include cultural aspects. Human beings are becoming, in this view, more human while developing new technologies whose every new development is one more step in the direction of a better humankind.

The theory continues that the human condition is a process with different stages, and is not in a static state. Its destiny is continuously to modify and redefine itself. In this view, the process of hominization is by no means finished and future paleontologists, in several millennia, might talk about homo sapiens as about a very primitive form of humankind. What would they think of a skeleton provided with a pacemaker? Would it still be homo sapiens or not?

In reality at this stage all we can do is speculate, with only one sure point: homo sapiens is an endangered species, and technology, which most feel was fundamental to its emergence, could paradoxically be the tool of its death. "The sword of life is intelligence. As we have lived by the sword with other creatures, so we will die by the sword in the hands of robots" (Warwick, 2000, 213).

[6] Fukuyama's book focuses on biotechnologies. But as it is, in our view, impossible to separate them from other technological developments, what he argues concerns all of them.

4 A Bright Future?

The authors totally agree with each other about the plausibility of the disappearance of homo sapiens. Considering how dependent our society is on the internet, it is difficult to imagine what would happen in the case that the network stopped working – either by intervention, design or failure. Almost our entire economic system would collapse and we would have to build a new one. Such a process would take much time and energy. Moreover, machines, and more generally technology, are considered as synonymous with development and progress, and they are even thought by some (Gras, 2003) to have become more important than humans. Thus, would we even be able to think of our social and economic system independently of them? This would certainly be considered a retrograde step; the option is quite unthinkable.

On the one hand, the authors agree on the statement that technology is becoming so important in our individual and collective lives that it is difficult to think about any other option – which means that they agree on what the situation currently *is*. On the other hand, the authors disagree on what *should be* done about the situation. KW thinks we have no other choice than to merge with technology if we want to have a future. In his view, surviving with the internet means merging with it. During his second experiment, after being implanted with electrodes which could receive messages from his brain and transmit them to a computer, his nerve signals were transmitted via the internet to operate a robotic hand at a distance. He considers that future humans will be a sub-species, useless in a society lead by machines. Thus, to avoid becoming useless, he began to transform himself into a cyborg (see Warwick, 2002). He is looking forward to being the first of a new Cyborg super-species.

On the contrary, DC thinks that we should study other options, and that humans should preserve themselves as a species. The process we are in is far from being a natural evolution. The idea that complexity is naturally increasing since unicellular organisms became multi-cellular organisms does not convince her. It could be thought that contrary to other species, humans are able to think and to make projects. That means that what we are building – whatever it is – is the result of our choices and not a result of the pressure of evolution. Evolution is simply used as an argument to justify our choices.

There are only a few researchers and scientists like KW, openly arguing that we have to turn into something different from humankind. Moreover there is only, at present, KW, experimenting on himself with new technologies that could lead to such a goal. But there are many researchers and scientists – working on the same kind of technologies as him or on others – who are convinced that the devices they are creating are just neutral tools. They should become aware that the difference between what they are doing and what KW is promoting is not a difference of kind but of degree. They are in reality part of the same project for our future. As briefly mentioned, KW's project to merge his brain with the Internet is just the concrete realization of what we implicitly strive for when we develop more sophisticated connections to access the net more quickly.